

Buddhism as Universalism

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Preamble and Definition

What is the Way relating to the creation of Universal peace? The Way can be many depending on how ones life is influenced by their surrounding geographical, cultural and economic situations.

What does peace mean? And how can we achieve peace? Peace can be interpreted in many ways to different people. Some people say peace is life without physical and economic problems. When people have food to eat, have clothes to wear, have medicine and housing facilities. Some might say that Peace is life without wars.

In Buddhist teaching, we find in many Suttras the Buddha, in all times of his life, proclaimed the problem of suffering and the way to solve this problem. He introduced the way of peace by starting with the very basic principle of living a happy life and finished with a realization of the highest wisdom, Nibbāna (perfect peace). This way was known as the threefold training namely, Sila (moral training), Samādhi (mind training) and Paññā (wisdom training).

The Buddha emphasized on wisdom training to achieve real peace for people from all walks of lives. In this short time I will not present all of these training methods. However, we can see even at the moral level alone, how it can bring peace to society. The Buddha frames moral training as follows;

1. To refrain from killing, harming, or torturing any living being, at the same time cultivate loving kindness and compassion as a way of life.
2. To refrain from taking what is not given, at the same time cultivate honesty and respect ownership and belonging.
3. To refrain from adultery and sexual misconduct, at the same time cultivate respect, sincerity and honesty as a way of life.
4. To refrain from lying and false speech, at the same time cultivate truthfulness as a way of life.
5. To refrain from taking intoxicating drinks and harmful drugs, at the same time cultivate mindfulness and awareness through meditation as a way of life.

The Buddha proclaimed universal nonviolence and prohibited human and animal sacrifice in Indian continent at those days. Then He proclaimed the Law of Karma, known as the Law of cause and effect to be Universal Moral Code, the source of compassion, the source of happiness and Peaceful World.

(Albert Einstein references German born in 14 March, 1879-18 April, 1955)

Loving kindness, compassion, generosity, sincerity, truthfulness, and mindfulness are the means to achieve justice, peace, an awakened world, and real happiness. These are not belong to any private organizations, but the universal law. If we are kind and compassionate enough we can have what we want without asking. This is universalistic teaching from Buddhist standpoints.

Yes, it is true, we give the responsibility of moral training and practice to religious and spiritual leaders, but we all must take responsibility for this. We are not separate; we are one with others. We are a part of all things. Everyone has a duty and a responsibility to develop and maintain a balance in our society for the young generation and us.

If our hearts are filled with loving kindness and compassion towards all living beings, we can expect prosperity, good health, justice, peace and happiness in our society. Loving kindness and compassion, the Buddha said, are the sources of happiness. These are the sources of prosperity and the sources of enlightenment, the perfect peace and universal law.

On April, 2004, His Holiness Dalai Lama was visiting Toronto, Ontario, Canada, with His compassionate and humble way of appearance, in Ottawa, He met with Ontario Governor, and gave a Dhamma talk to the people in the city, at the end of his talk there were about 7,000 Canadian people declared themselves as Buddhists. This is an example of being compassionate and kind to all living beings, and also a simple Dhamma talk given by His Holiness. This is universal Dhamma, Universal teaching of the Buddhas.

We need unity in diversity of Buddhist practices to proclaim the Buddha teaching for mutual understanding, to make known to those who may not understand what the Buddha thought for benefit of many to help balance this critical time, the time of science and technological developing. Science and technology is in advance, but human minds had not been developed as it should be. The mind of the people are still poor, sometime we name mental handicapped. We Theravada and Mahayana followers need to join hands and work together in harmony to fulfill our duties and responsibilities for peace of individual and peace for the world.

Spiritual Handicap:

Spiritual handicap is important and needs to be healed by observing moral principles and training. Then we can expect physical mental health. Many people are spiritually and mentally deficient. Their minds were diluted by hatred, selfish desire and ignorance, which create a lot of criminal problems and suffering in our society. We talk much about physical or material poverty, but what I emphasize is mental and spiritual handicap.

We are as missionary monks working in the United States of America who have a duty to convey the Dhamma to people base on moral principles this moral principles can be cultivated easily by observing what the Buddha formulated for human society. Without morality there is no peace, without peaceful society there is no wisdom, without wisdom training there is no peace. Therefore, training in morality, training in meditation, and wisdom training are needed. This way is the natural way or universal way of practice introduced by the Awakened One, the Buddha.

Buddhism Copes with Science:

Buddhism copes with science. If there were any religions that would be copes whole modern scientific need, it would be the Buddhism.

Buddhism is cosmetic universal religion. The religion of the further would be cosmic religion. It should transcended a personal God and avoid dogma and theology.

Buddhism covering both the natural and spiritual, it should be based on a religious sense and raising from the experience of all things, natural

and spiritual, as a meaningful unity. Buddhism answers this description. (Elbert Einstein)

Today people ask for peace through violence caused by hatred and anger. Selfish desire, hatred, and ignorance cause such acts of destruction. These problems exist in all parts of the world.

Religious and Political leaders must meet together and find ways to work for world peace. The Enlightened Ones teach the way of change, therefore, millennium-to-millennium, nothing can be improved until the human mind is change from negative to positive thinking that will cultivate only good things for human society.

The Enlightened One, The Buddha taught freedom and independence in the modern world by helping people to free their minds from hatred, selfish desire and ignorance, at the same time they have to cultivate loving kindness and compassion in their hearts as a way of live. Without qualities, there is no justice, no prosperity, no happiness, and no peace.

The mind with morality is a sound mind; the body with a sound mind is a sound body. Therefore, morality is needed for the desperate world today, we need morality and self-discipline, and then we can have a sound mind in a sound body. Then finally a healthy, prosperous and peaceful society can be achieved. Come back Morality, Come Back Morality, and Come Back Morality, said Buddhadasa.

May kindness, universal compassion, righteousness, truthfulness, and sincerity be cultivated in the minds of human kind.

May right thought, right effort, right livelihood and right action be cultivated in the minds of human beings.

Before going to bed everyday we may sit and meditate for 10-15 minutes then spreading loving-kindness to all living beings as follow;

May all beings be free from enmities.

May all beings be free from ill treatment.

May all beings be free from troubles.

May all beings be free from suffering.

May all beings protect their own happiness.

May peace prevail on earth and may all living beings be happy.